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Cook

Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions
of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

January 16, 1952

To Members of the Korea Mission

Dear Friends:

You will be saddened to hear that Rev. Welling Thomas Cook, D.D., Honorably Retired from the Korea Mission, died suddenly on January 15, 1952 from a heart attack, according to a message which we have just had from Dr. Peter K. Emmons.

Funeral services will be held at Camp Town, Pennsylvania, on Friday January 18, 1952.

Dr. Cook will be fondly remembered for his long period of devoted service in Korea — from 1908 until it was necessary for the missionaries to leave Korea at the beginning of World War II. Dr. and Mrs. Cook were temporarily transferred to the Philippines and were interned at Los Banos during the war. On Dr. Cook's 70th birthday, September 16, 1951, he and Mrs. Cook were Honorably Retired by the Board.

I am sure that you join with us in extending deepest sympathy to Mrs. Cook, who may be addressed at Wyalusing, Pennsylvania.

We would give thanks to God for this life of faithful and effective service.

Sincerely,

John Coventry Smith

COOK

COOK PAPERS

W.T. COOK

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W. T. Cook papers

Jennings

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COMMISSION ON ECUMENICAL MISSION AND RELATIONS

OF THE

UNITED PRESBYTERIAN CHURCH IN THE U. S. A.

CRICKETTOWN ROAD STONY POINT, NEW YORK 10980 U.S.A.

Dr. and Mrs. Samuel Moffett

I.P.O. Box 1125

Seoul

KOREA

Return to Moffett

9416

COOK

First Western Bank
AND TRUST COMPANY

_____

_____ CALIF.

Clothing (suits) expenses: 1905 - 1937
Letter, Champion, Knee. Dec. 15, 1910 (to Father Cook) from Mrs. Cook
Message to church friends. Aug. 1932 On Manchukuo
Personal Reports: 1929, 1930, 1931
Station Reports. 1929, 1931 (with map), 1933, 1934, 1935, 1936, 1937.
Chairying B.I. Reports. 1937
Letters to Bethlehem Presb. Ch., Phila: Feb. 24, 1935;
Feb 10, 1937

KMF Articles - Champion BI
Manchukuo

W. T. Cook

EN-192 2-61

Missions in East 1931

(7)

China

Robt Morrison ar Canton 1807
1.24 yrs 1931. (1782-1834).

Korea

Mr. Thomas. Ports to Shanghai 1865
Killed at P.Y. 1866 (65 yr)
Macdutyre left for Eniju 1876 (55 yr)
Ross. left 85 for. Manchuria 1881 (50)
Allen ar S.O. Consulate 1884
Underwood ar SO Apr 5 1885
[Scranton May 1, Heron June 21]
First Presb Ord P.Y. 1907 장대 2H.
기, 17
First Ken ass by. (7 Pres) P.Y. 1912
Now 1931 21 Presbyteries.
Nov 1936 26 .. 7경도(경기)

Our Mission Members

1) all high point 162 in 1926
2) 157 1933
3) November 139 1936
4) Jan 60 1941
5) May 49 1941
6) oct 20 1941

Nov 21, 1936

Important Dates

(6)

Chino-Japanese War (강 2 년) 1894-95
Boxer Uprising 1900.
Russo-Japanese War (강 2 년) 1904-5
Annexation Korea Aug 29, 1910
Trial in SO (Usawa) Aug 30, 1912
Twenty one demands 1915
Mandei Movement Mar 1, 1919.

Students shot at Shanghai May 30 1925
Kuo-Seung-ling killed Mar 1926
Nanking outrage Mar-Apr 1927
Chang-Tso-lin dead June 1928
Nat'l Gov Est'd PK " 1928
Chang-Kai Suk war w/
Yen Shi-San + Fang yii-Siang 1929-30
Russo-Chinese over C E R quite Nov 1929.
Chang Hsueh-liang enters P.K. Sept 1930.
Japanese take Mkg + North Sept 18, 1931
Chang Hsueh liang defeated Sept 1931.
"May 15 incident" Inuokai's - 1932
Japanese take Shanghai Feb 1932
Lytton Commission Autumn 1932
Japanese withdraw Leagues Mar 26, 1933
Japanese enter Peking June 1933.
C E R officially sold to MCK Mar 23, 1935
Autonomy North China Aug 1935
School issue Tsuse. McC. resigns Jan 1936
Sinpin Sta. evacuated Apr 20, 1936
Chinese-Jap incident Tsuse Summer 1936.
Chiang Kai Suk held by Chang Hsueh liang Dec 12, 1936
July 8, 1937 Japanese PK + Shai.
Fall of Nanking c Dec 15, 1937
Hangkow falls to Japanese Oct 28, 1938

Jenghis Khan 1162-1227
Mongol conqueror of N China

1211 began conquest N Ch
1213 took Peking
1218-24 entered & plundered
Khiva, Samarkand, Bukhara
as far as Persia
Barbarously cruel, yet
statesmanlike in rule

Marco Polo 1254-1323
Venetian explorer & traveler
1255-69 First Trip to Peking
1275-92 Second " "
Returned by Sea w bride
sent by Kublai Khan (1290)

Kublai Khan 1216-94
Mongol Emperor
Grandson of Jenghis Khan

Women

Emancipation of Women 녀자해방

1. Education
   Co-educ.
   Wom educa.
2. Government
   Senate
   Representatives
   Governors 도지사.
3. Business + Home
   Lawyers
   Business
   Auto driving
4. Church
   1. Do the work of men, why not recognize as well as men
   2. Margaret Hoda
      Mrs. Bennet
   3. De. Cessung, 1929 ordained
      Madain wom 장 + 목사
      handed down 전통
5. Women will never be exactly the same as men.

H.K. 제 2회. Last day 2 Aug. 1929 81 men 15 Wom 96 A

Total Class attend. Men 180 Wom 40 220 A

Adam & Eve

Abr. & Sarah

Ruth & Boaz

Priscilla & Aquila Acts 18:18

Florence Nightingale.

WALKING WITH CHRIST

READ JOHN 13:12-17 (ver 15)

WALKING w X is both a GRACE & AN ART:
Granted to us as gift og God
An ART for us to learn and practise.
In older time imitation of X meant meditation in the CLOSET. Shutting out the world was supposed to be evil. But this detached imitation made men pale imitations like white sprouts of potato in a cellar. They negrected that word of Paul (Eph 5:1) Be ye imitators of God, and walk in lovè, even as Christ also loved you.

IMITATION includes both meditation and action. Only when we Do something appropriate to love, do we reallly imitate X. Mr Kagawa has been called the 'Greatest Christian' because he so earnestly practise what he believes to be the spirit of X for men.

When we think of the Master, we recall that Jesus left no written pages, he did not even write a handbook of procedure for his followers. But he left an indellible and potent influence because of his emphasis upon living the gospel. His volumes were his acts ofmercy. His written words, the lives of his disciples. He built upon reality. Student can easily keep learning more abou Xty, and yet neglect the practice of it.

Now we need not disparage the meditative mind, the heart always eager to learn more about Christ. Our life and actions are greatly dependent upon what we believe - this is necessary - but not a great danger to us. Our danger is not too much learning but that we may stop at learning, and fail to walk even as He walked.

Now, to imitate X, to walk in love means that we must be sensitive to the lives about us. We can no longer live to o ourselves, or even to our own meditations, we must give our life and love to others This is not easy. Some of my friends show signs ofhaughtiness, some have a stubborn or vindictive streak. I do not feel drawn to some of them. I find it hard to accept people as they are. But Jesus accepted his disciples as they were - that is the reaso he ultimately made them what they became. He overlooked the dullness and retained th undying love.

Only as we do it unto the least of his brethren can we do it unto the Master. Our love for him must learn to express itself in understanding of others, or we will find ourselves walking alone - apart from Him and apart from others.

In Manchuria I met and talked with an old man who had learned to walk with the people. His wife died in Siberia, and her dying request was that she might be buried not in Godless Siberia, but among the Xns So he made a wooden sled upon which he pla the dear body - not too lovely in appearan if he was a sample - and drew her over a hundred miles to the little church I was visiting. Such loyalty is worth knowing, such a man it is an honor to walk bedide.

in 1936 a Chinese pastor in Moukden was seventy days imprisoned and tortured by the Japanese. He was afraid. But walkin in the prison by his side was a Son of Man who set him free from fear. He endured & when released he preached with such vision that on the first sunday 52 persons made the decision to join the church.

Wellsboro 5/26/49 Dear P. Warner

(WAY HOME)

Way Home
1 Tim 4:12

Intro: Way home one of danger
also great opportunity
호사다마

I. Be How an example to them
1) In word 말씀을 Jas 1:26 3:9-10 tongue
2) Manner 행실 Phil 2:15 blameless
3) Love 사랑 1 Jn 4:8 he that loveth not
4) Faith 되음 Jas 2:17 faith without works
5) Purity 성결 구함을 1 Co 3:16,17 temple of

II. Way home has:
1) Danger Jas 4:17 To that knoweth
2) Reward Rev 2:7上 overcometh
3) Who is he that overcometh but he that believeth is Christ.
1 Jn 5:5 예수가 하나님의 아들
이심을 믿는자

C.J. Class 1911
A.D. 2.3.18
H.K. Boys School 7.18.27 병학식
SWPo last night of class Nov 13, 1929

The True Christ

- ✓ True Light (Pillar) 참빛 기둥
- ✓ True Vine 참포도
- ✓ True Shepherd 참목자
- ✓ True Water 참생명수
- ✓ True Bread 참양식
- ✓ True Friend 참친구
- ✓ True Disciple 참제자
- ✓ True Worship 참예배
- True Rock 참반석
- True Cross (Serpent) 참십자
- True Door 참문
- True Way 참길

2·22·29 H.M.

(Comm)

True Bread of Life

J M 6 22-40; 60, 61, 63.

Intro To longing multitudes X: "I am b. of life"
Ans. not their words but yearning.
We too have heart hunger,
Now. illustrates. reality deep as bodily hunger {63

I Christ is Bread of life: feeds spll nature
Many substitutes: Rom Sold's purse of pearls

II Christ b of L. bec he came down fr. heaven
Q is the only supernat rev of God.
Other relig = Man's groping after God.
Xty = God's hand reached down to us.

III X = B of L bec gives life to world.
"My flesh for life of world" 51, 57 (33)
Atonement is essence of B. of life
Dr. Chamberlain & man in Danger river.

IV Illustrate Im Efficiency. Development
In life must crawl or climb.
Communion w X is richest bread.

V Bec he raises the body too. (40 b)
Sal not complete till body too.
First essential Xt, then bodily too.

Conclusions:
"Blessed hunger. filled" M 5 6
"he that bel never thirst"
X manifest as to our longings.
May longing for X be our life principle

Bless food & fasting
Break thru the Bread of life
Jesus thru joy of loving heart.

J.K. 8.4.18 Mrs S. Winn; Mrs Blair.

S.O. Sale Hor. 9.15-18.

Andong For 9.29.18 Mrs Anderson, R.E. Winn

WKd E. Sor, G.J. 1-19 Platt, Saltans, Maude

S.C. For. June 1919 (?) 31 Present E. Campbell

Herrick Sept 7, 1924 Gates, Maude

W.H. Jun Class 11.17.25

H.K. Bolust 귀도회 Dec 17 1927 김영섭, L.P.H.

2·22·28 H.K.

True Disciples

Mt 16 24-26

I Deny oneself. 자기를 이기고 (24)

1) Ministers overcome one another, but how over c. self? Body, Mind. Ro 7,19

2) Disposition & habits. 습관.

3) How? By Communion with all 17. II Co 10 5

Wonderful weak, strong II Co 12 10

II Take up cross 십자가를 지고 (24)

1. First yield to accept burden

Everybody. Wilson's army garden.

2. Not ride but push.

III Not save our life 목숨 아끼지 말고

1. John R. Peale Boxers 1900 야화단.

Too hot, cold, wet, tired?

2. In India men afflict selves.

3. Rom Catt slain in C.I. 1966

Little girl 10 yrs old faithful died.

4. Thomas by life's wayside - It's hand has first brushed Thou aside.

Christ's death a willing one for us

Hymns 142, 216, 78.

177 Nearer the Cross.

C.J. Wed 11·5·13

A.D. City 2·18·18

Man. 열 도개수 11·25·17

S.S. Winter Class 2·9·19 북회 1200人

H.K. Bib dist 귀도회 12·21·27. 김윤섭, 노윤보

Chon Nu 라포정 Sun May 25, 1930 45 women
50 men
95人

H.K. 10-18-26

True Shepherd

참 되신 목자 Jn 10, 1-6

Duties: Sheep common here

Sheep gentle; goats combative

So bel = sheep; goats = unbel.

I Sheep hear his voice } vers 3
Calleth own by name }

Rev 2, 7 New name, white stone

Rev 3, 5 Not blot out name

Is 43, 1 45, 3

II He goeth before them (4)

1. Shows path of faith

Leadeth beside still waters

2. He trod thorny path b4 me.

III Feed & Protects us.

1. With word & prayer

2. Protects from danger & temptation

3. Gave his life to save from sin

194 Shep of Jesus; 83 Shep of Tender Care; 57 Key of Love

HK For 9.26.22 Henderson & Wa
전두혀
Kirin 혀스턴
Fan Jan 30 1924 80 present
W C M 열두가
Second Generation 6.21.24
C.I. 혀두 6.22.24
HK Summer Class 8.16.25
W. 두지 두 8.28.25
Boys School HK. 10.18.26 기도회
H.K. For Prayer only Apr 1, 1926 Henderson & Wa.
W C M 동두 11.17.26 43 present.
H.K. Big Dist 기도회 Dec 19, 1927 김윤석 S.P.H.
H.K. Wom. B. Dist 기도회 8.17.28 16 woman.
K.D.M. Cha (Under the hill) Oct 21, 1929. 60 ↑
S.P. City 3/23/36 (Large book) Allen (Servants in jail)

M. K. 3-17-28

True Water

Water of Life. 생수 Jn 7 37-39 4 13-14

Intro 1st Tabernacles 장막절 · 8 dys.
For 7 dys priests bring water in golden pitchers from Siloam, chanting Isa 12 3 Deut 8 17,-7 water from rock. Already 7 wks serpent, bread; Cloud, Lamb — now water.
On 8th d pitchers taken back empty = unfulfilled expectation of Messiah.

I Our unsatisfying water: world
1. harvest larger barns
2. Money.
3. Intell craving 공부 Indiv self afflictions
4. Social 사회 These fail to satisfy bec they leave Christ out.

II True water Satisfies: Christ
1. "He that believeth" not he it goes to ch. giveth
2. Shall never thirst = thirst satisfied.
3. From within spring up. ∀ out
4. Unto Eternal life — to us, to others
River of life, plentiful 7 38

III Conclu
1. Do you have this satisfying water?
2. Is it flowing out to others?

Hymn: Whiter than snow. | I hear thy welcome voice
There is no name | I need thee every hour.
So the very thought

H.K. Kor Oct 18 1922 Ingerson, Henderson, Wa
회덕촌 Nov 26, 1922 240人
H.K. 도계리회 Aug 19, 1923 300人
방화촌 May 4, 1924 300人
회 쓰거우 Aug 26, 1925 closed 89人
Muling Ba M. Tsang 4.14.27 night 170人
H.K. Bibl. 기도회 open Dec 16, 1927
H.K. Loan Ba. Bibl. 기도회 3.9.28.
방화촌 Sun (Comm) Apr 22, 1928.

True worship. T

Mt 25 34-40 "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me"

These are the words of Christ. In the hospital you have an especial opportunity to live it out. Every day you minister unto the least of these.

20 . . The first & most fundamental principle if thy is an intention to please God in all our actions

8 If we are to follow Christ, & must be in our common way of spending every day

5 There is nothing more absurd than wise, sublime & heavenly prayers added to a life of vanity & folly.

1 If there is any reason for being earnest in prayer & worship we will find the same reason applying as strongly to our being pious in all parts of life. If we seek to please God by attending worship we must not forget to please him also by being equally faithfull pious & humble in every duty that comes to our hands.

A little girl knew she was a believer bec she no longer spoke dirt under mats.

34 If it is allowable to be vain, covetous sensual, worldly minded, proud in our daily life; then it is allowable for us to be vain covetous & proud in our worship & prayers. If it is right to be careless in daily duty then we may be careless in our devotion.

49 For there is no other true devotion but this, of being devoted to God in

in the common business of our lives."
"The reason why pride & vanity in our prayers is unacceptable to God is not that prayer in particular will not allow of pride but because pride & carelessness is in no respect or anywhere made for man. It destroys the piety of our prayers because it destroys the piety of everything it touches in our lives."

If we will please God let us do it with our devotion and with daily duty. Let us be faithful on the Sabbath and also in our daily service — both can be pleasing to him because "inasmuch as ye did it unto one of these my brethren ye did it unto me"

If whenever we dress an arm we think of it as Christ's arm; when we give medicine we do it as ministering unto saints we will be busy prayers and have the great joy of knowing we are pleasing him.

H.K. Hospital 3.4.28 90% present.
"라평" C.D.H. Apr 28 1929 Sun Am.
my count 145. Their count 189.
H.K. Hor. 3.11.28 — See "주일 예배"

True Worship

True Worship 참 예배 법

Mt 25 34-40 "Inasmuch — did it unto me"

Intro 예수 친히 하신 말씀. Everyday can meet Him
Kim Tai Eui 1/2 신령 so helped the school.

I Funda. principle 기초 = desire to please God

1. "If we follow it it must be in common way of spending every day" Wm Law P.8.
Brother Lawrence's continuous fellowship
washing dishes, sewing, selling, teaching etc.
2. There is nothing more abound Law sublime prayers added to life of vanity" P.5.
경건 기도후 — 경건 게 살면 함 당치 못함.
3. If there is any reason for being earnest in prayer same reason applies as strongly to private life P.1
J's saying "Raise the stone & I am there"
Little girl screaming under mats.

II Another hand of pride is allowable in life it is allow. in prayer, the 포 만, 욕심, 죽식, 호식, 권식.
Reason is that pride anywhere is wrong, Not just in prayers. "Elder days of Art"

III We let us be business like also in religion

1. If earnest 부 즈 런 하살면: 부즈런히 교회 잘 힘 기 길 것
Collect money, keep accounts.
2. 똑똑히 살면. 교회를 똑똑히 지킬 것.
Members pay promptly.
Officers energetically collect it.
Pay pastor promptly.

Rero: Do all as if doing it unto Him [illegible]
Shall have great joy of his fellowship

H.K. Hospital Sor. 3-4-28 Dr Mustaffa 31/-
H.K. Kor. 3-11-28. Collection Sum 15 Lb rice.

Riverton Sun Ev 1.25.24

Organ Prelude
Hymn: 16 Sunday school
Scripture
Prayer
Hymn: 29
Notices
Offering:
Anthem:
Sermon
Prayer
Organ meditation
Hymn 354
Benediction.

Segunchen Hospital
By way of Egypt

Life in Christ

1. Forgiveness thru X
   주안에서 용서하는 생활.
   See page 64 "Forgiveness"

2. Sympathy thru X
   주안에서 동정하는 생활
   X knows our every thought
   understands every desire & need

3. Freedom thru X.
   주안에서 자유를 누리는 생활
   See page 64 "True Freedom"

4. Learning thru Christ
   주안에서 연구하는 생활

5. Working with Christ.
   주안에서 봉사하는 생활

6. Friends thru Christ
   주안에서 친구되는 생활

7. Shining thru Christ.
   주안에서 빛나는 생활.

Assembly Talk

K

Korea

Korea and Manchukuo

A. Korea: half (600) long 3/4 as large
Beautiful, mountainous
23 mill people; 16 mill Filip.
3000 yrs separ. race & lang.
T'angun 2300 B.C.; by Abraham.
Kuicha: 1122 B.C. by David.
Ch. colony 1000 citizens.

B. Language & Customs
Langua inflected.
Phonetic alphabet 240 yrs ago.
Culture across bridge of Korea
Satsuma ete to Japan.
Hariuchi Temple 900 yrs ago.
Hard to submit to former people.
Shoes off, hats on. Sit on floor
1908 bicycle, donkey, rickshaw, train.
Old man "cough" for a seat.

C. Manch. 380 000 □
20 mil Ch, 2 mill Kor, 1 mil Russ.
2 Presby; 80 chs; 4000 Xns.
Chinese cart: river crossing
Cold 40 below. Old man drew into
Pony number nine.

D. Classes & distributes
SS. 1800; CR 1300 women; cotton yard
B. dust 450 men; 410 women "Convert loaf"
Ch Pastor in Mkd 70 days jail "unfriend"

Legaspi Xn Center 11.9.41
Manila. Sch. Assmby 9.17.42
20 young people.

Korean Pony Number Nine.
Kwangjin [illegible] 1926 [illegible]

Size & Position
Half as long; 3/4 as large □
23 Mill People; 16 Mill Philippines
Koreans 3,000 yrs ago separated
Tankun = 2300 B.C. Abraham
Kunlo = 1122 B.C. before David

Language & Culture
Separate language, inflected
Phonetic & mix script.
Mat baptism, rulers converted
Culture of China: Kor. a bridge
Satsuma: porcelain taught to Js.
Horinshi temple, 900 years ago.
Had for Kor to submit to public.
China, Russia, Japan

Sit on floor, shoes off.
Old man comes for a meal.

Church & Classes
S.C. Class 1800
C.R. Wom 1300
sleep on floor
eat in the yard
B. Dist 450 men, 416 women
"Convert the whole world"

Present Condition
Trials, distress, imprisonment
Old man draws wife
Pookang Kimsi — Today in jail

Legaspi 11/9/41 (23)

"The Kgd of God is within you" Lk.17:21 K

하나님나라는 너희 안에 있느니라

Intro. Phar. expected outward kgd: when, when?
Q. And 볼수 없고: 보지 않다, 더러 있다 못 함.
We may think 하나님나라 as 볼 것 없 but only through becoming child.

1. In Out. word God made provision in nature, world but we have to work for them so in 성경 there only effort is rewarded & enlightement.
First there is God: only as X reigns in our life can His kgd come in us. Thus come by being linked back to God 접촉 하는 것 Ro 14:17
In God 빛, 성령, 화평, 의로움, 평강, 기쁨 and here come Thru 접촉하는 모제. Cultivate fields 밭갈고 김 매고 김: 모제는 양육 받을 의로
2. As in outward world organized powers.
모든 기관: So in kgd telephone, R.R. Newspaper so prayer, church, scripture. Technical 말하는 전신: God's messages. "거룩 신보"
Helpers — HK each come to help of others.
Linked up God Thru 사 we are 공 민권 가진자.
But must have both benefit & duties 권리 있고 책임 있는 공 민 nation.
3. Our relation each other 모제 와 부부 친구 형제. Look for beauty in other in nature, 자연 계의 아름다운 것을 보고 기뻐하고 When we look 2 things we many of beauty, and we kindness 사랑, 친절 is 사랑 of others the outer beauty
In this look at horizon 먼 것 바라보고 & carry 2 ladder 2 cut, 주장 of love 사랑 which let us be Mediator that binds God & man. Kim K. S.

Ba Mun Doung Feb 10, 1931

Seven Palms 6.7.42

Abraham Offers up Isaac Gen 22, 1-19

"Present your bodies a living Sacrifice" Rom 12,

INTRO: Abr. attractive, forceful personality

Independent: left Ur of Chaldees: (Sumerian)
Alters erected everywhere he went: Bethel.
Abr. had no Bible, but received seven visions
1. action 2. Land 3. arise 4. Son 5. own 5. 6 Time 7. Sacrif Isaac
Abr. bel. G. reckoned it for righteous 15:6
Abr. called "Friend of God" Jas 2:23. Is 41:8, 1 Chr 20:7
Abr. was prophet, priest, king in own household.

II Ch 22 "After these things" preceding visions

2 vers Take thine only Son" How did he sacrif. a child?
a) Custom then b) God gave his only son.
2. Moriah = Prob. Jerusalem
3. Rose early: Prompt obedience: fire, knife
4. On 3rd day "Come again" Heb 11:17-19 from death.
6. Wood laid on Isaac = X carrying his cross.
7. "Father, where is the Lamb?" God will provide
9. "Quiet altar: Isaac submission.
12. "Now I know then fearest God" during his mind Abraham had given up Isaac & God.
13. Ram in thicket: Returned home a living sacrifice

III Isaac typifies Christ

1. Isaac. only Son	christ Gi only son
2. Isaac a Sacrif	christ 1 Jn 2:1
3. Moriah	christ Calvary
4. Is Submissive	christ Jn 10:18
5. Is. back again	christ resurrect Heb 11:19
6. Ram instead	christ our head
7. Isaac carried wood	christ his cross.
8. Isaac lived	christ ever lives.

IV What is a burnt offering? (Lev 1) shows

1. Complete surrender
2. The best we have: Chin Perf. Heaven
3. Isaac restored: God may give back to us to keep & use for him a while.
4. God wants a living sacrifice.
We must "believe God"
We can be "Friend of God"
An altar in my heart

H.K. 9-5-2

I

Isaiah's Vision 6 / 8

이사야 거룩함을 본것

Outline 유시아 죽던해에
Uzziah was death year of Judah
Prosperous + rightcous = "a man
But afraid sees own lands. before
King, atonement des realized nation before
1. Comfort to anguish tell see God.

I 이상중에 주를 본 "Temple" - heaven temple (3)

1. Surrounded by Seraphs - power holiness
2. 높고 거룩한 신 주를 보 / 수풀 첫 경험자
3. 우리도 거룩하여야 볼 거시오 Mt 5.8

II 이상중에 죄인을 본 거시오 (5)

1. Unclean lips - unclean,
입술이 더러운 사람이오
2. As we see God realize we too unclean
What have our lips said?

III 이상중에 공심을 받음 (6, 7)

1. 제단 숫불 = 십자가의 공로.
Evangelical Seeth. = 복음 주 이는 능력
2. Jesus waits now to cleans us.

IV 이상중에 본분을 받음 duty (8)

1. So came to vision seeing before nation
now he must go to cleans them
2. The sight of need is a call to us.

5-16-1912 Chungju prayer meeting Mr Swallen,
Miss Logan, Purviance, Miss Ordway
pg 191 - 사경회. Leaders Class
3-15-20 March. 다사단. 강습소. 기도회.
9-5-26 H.K. Kor. Elder election. 표결

Apostles

Lives

Matthew = "Gift of Jehovah"

named Levi but called Matthew?
Matthew, the Sinner, the publican
"rose up, forsook all & followed Him"
"They that are whole, no need of a physician"
at Capernaum w Rome or w Herod.
N.T. gives no further about him
Tradition: "preached among Jews"
written 60-70

A

안드레 - 사람 낚는 제자 (See Mk 1, 17)

Read John 1 29-51 Andrew

Great things come from small beginings
Great man in cradle looks insignificant
Christ in stable - but Lord of world.
Pro (Zech 4:10) 적은 일에 있는 날을 누구 업신여김
When Christ met John & Andrew on Jordan.
So who would see in dying Mr. Thomas
1866 the first martyr, 순교자 & seed of K. of
1) Andrew call had three steps ① 이 ford
2 disciples follow Christ. But Andrew
finds own brother & simon. Andrew
wanted to share. Sft jeraft realised
J was special. ② later on shore
Galilee "Make you" 사람 낚는 어부 가되게
definitely left worldly & followed J.
③ Called the twelve to be apostles.
We see Andrew as the first disciple.
We hear little about him, yet faithful link
In USA. Social of Andrew & Philip.
Andrew saw water turned to wine
& his brothers wife mother raised. Again
He was a fisher; Name is Greek; Prob
spoke Greek & later preached in Greece.
Feeding 5000 Andr brings the lad 5+2
Jn 12 20 Greeks came seeking Jesus
came to Philip & Andrew: first Gentile
And in them we come to Jesus Andrew
Andrew = Patron Saint of Scotland
for, wh. comes our Presby. church.
Later tradition says Andrew
preached in Achaia (Greece) and

A

died on Cross, tied two days and all the time taught his disciples. Piece of his Cross (X) said to be Rome and his arm in Scotland.

II What 기념품 (relic) for us

1. Andr. was still seeker. Like Greeks 3 of them sought Christ
2. Notice that X believed & did not say "그렇게 생각"
3. First brought own bro Peter. Shows true instinct
4. When called he became fisher of men.
5. Brought to Greeks (Jn 12 20) to Christ in whom we come. Gentile
6. After X's death, Andr. continued to preach & teach in Greece.
7. Not afraid to follow Cross of Christ even to death

"Hail o Cross! How weary waiting for me, & also wait for thee. O Cross How art mine! I come to thee & know thy mystery: planted in earth, stretch to heaven, two arms out to gather X's own thru" (359)

Come here ye soldiers & bind the lamb to the wood, bind my soul unto my Savior"

So let us joyfully we [illegible] all of life & salvation in the End

H.R. Kor. 3/22/31 Miss Herod, etc.
S.W.Po. May 10, 1931.
S.P. Mea Bible Inst 1/13/33 Communion
San Chengtsu Apr. 29, 1934. C220
Bible Inst 리도사 Jan 8, 1935
C.J. 함경북 May 9, 1937.
C.J. 함경북 Oct 11, 1937
P.I. Manila, "Ellinwood" Wed 10/7/42

Apostle

Peter Lk 5, 1-11 P 71

The 4 Disciples are Peter's
Mentioned more often; speaks more often
& speaks often to Peter, & blame or praise.
& rebukes him more pointedly > others.
No one else so interferes, interrupts.
Peter speaks more often.

Depart from me O Lord.
Lo we left all & follow
Be it far from thee
Lord bid me; save me.
The Crowd - How sayest thou to Me?
How art Thy.
To whom can we go? Thou hast words Jn 6:68
Lord it is good to be here.
How oft my brother sin
Temptall mendeny thee
How shall never wash my feet.
I know not the man.
I know thee not & I love thee.

Peter's primacy: first disciples always 1st
Peter's supremacy conferred of nature
Born a supreme man till a
more supreme Paul took his place.
But Peter, edified (ἐπί ἐξ) other, clean.

To end of the 3 yrs Peter was unbridled
heart. He had making of noble man
but making cost him & Christ much.
Worst defects of human heart - hard.
Peter's fault (was) never calculating.
He [illegible] but [illegible].

his hot heart was always in his mouth
He was more like sand than rock.
yet he hardened into rock.
Christ understood & was kind to him

⊛ Let us copy the perfected Peter
warm hearted devotion
Let avoid cold heartedness
and indifference to others
to Christ.
Let us be sensitive like
Peter to sin. Report from Mrs O.L.

Mrs. Menis B. Dull & E. 1/12/31
S.P. City at B. Dull Twin Sun 1/15/33 wedding
B. Dull mem H E & J Jan 1935 — see large sheet

⊛ Legend says later in Rome Peter fleeing met Christ & said "Quo vadis" Xpaid "to Rome to be crucified again" Peter turned & went back to suffering.

Apostle

Apostle John. Read Jn 1:1-14

His was fine mind among all.
The Christian Plato - 관상적 정신
지식 면. intellectual
intuition 직관 면.
mystical ~~관조~~ 신비한
inward 내 면, meditation 묵상;
brooding ( ) imaginative 상상
mystical 신비; spiritual 신령
Plato's was also like this.
Apology 변증; Poets.
John wrote Gosp, Epis, Rev.
The Most wonderful 또는 ever written
is John Gosp 1:1-14.
Philo's word (λόγος) was a notion 관념
John's word was divine Person
what effect John above Poets, Thus Philo
Wonderful meditative listening.
He thought continually on what he
heard. 주야 묵, like Ps. 1.
Is Christ a mere name to us? 이름?
Meditate on John's Gospel.
Revelation is full of eyes:
imagination. John looking inward says
his eye is finest outward 관찰.
So imagination is finest inward
(John was not a learned man)
Without meditation + imagination
we cannot pray.

Mrs. Meis B. [illegible] H Z 1/13/31

Apostle
Act 16:10

Luke the Beloved Physician

사랑하는 의사 "Jim 4:14" and "Philemon"
Col 4:14 "the beloved"

Julius Know not where born or died.
But know how he lived & worked
Never saw Christ: few left who had
He was not a Jew: Prob a Greek.
learned & illustrious: 이방 7 문화 가 높은 이.
Pure Legend "one of 70 sent" 이것은 not say Jesus

I First see him at Troas 1) May have asked
Paul to Macedonia. 2) May have treated Paul.
Traveled w P to Philippi 3) Returned 3) To Rome
"Called up to preach" Acts 16:10.

II His home: Pass in Antioch. Pass by Bitten 11 Cor 8:18
Prob: Philippi stay when Paul on.
First Medical Missionary.
Prob prolonged P's life & efficiency.

III Scholar 문학가 이방 7 문화가 높은 이.
Julius & Philippi shows this.
Looked up those who had seen X: Mary
Joseph, Simon, Judas, 12 apostles
New Material Bible annunciation
Magnificat, Mary's visit to Elizabeth.
No one better qualify Christ's life

IV We much to his quiet, loving brave man
And Luke is with me 2d imprisonment
May have helped Clement P as Joseph did J.

V We owe debt to Luke
1) Wrote Gospel & Acts in Rome
2) Prolonged P's life & efficiency
3) Preached & practised
4) Brave stayed w Paul at Rome.

14th Mem B. Dist 1.15.31

9, 1. Ch Dec 1933

THE LIVING LINCOLN

by Joseph Auslander

He sleeps, the valiant shepherd sleeps, who led
The multitude of his bewildered sheep
From bondage into peace; he is not dead;
He has lain down a little while to sleep.
Ah, not for him the shouting and the glory,
The feast that follows triumph; in his mouth
Only the bitter taste of blood, the story
Without an end, the sorrow North and South.

The valiant shepherd of the flock is taken;
The Lord has plucked him from our midst away;
Now when our hearts again are sorely shaken,
Beset on all sides, for his faith we pray.
He moves among us; we are not forsaken;
His love still sheds a light upon our way.

Growth

Lk 12 27-28 lilies - how they grow

① 조변화 — we by effort

② 성화 sanctification — we by God's grace

Lk 13 19 grew waxed great tree
small beginings

Lk 1 80 Child grew - Even Jesus grew

2 40 waxed strong in spirit.

Eph 2 21, 22 groweth into holy temple

Eph 4, 5 grow up into all things

(Mt 21, 19 "let no fruit grow on thee"
the worst condemnation

Open B. dist Dec 14 1927 H.K.

G.P. Children Flower Sunday May 28, 1933

H.K. 1.9.91

The Three Gardens Rev 21 GE

Eden, Gethsemane, New Jerusalem

Intro hist of Mankind 인류의 [illegible].
Past, present, future. 과거, 현재, 미래
Can [illegible] present, [illegible] past & future
I. Eden: garden [illegible] & promise.
(락원): [illegible] [락원+허락]
1. Must have been a fact. [illegible] invent it.
Every [illegible] has a Eden 3. Separ. of God.
2. But also a garden of hope unfulfilled.
The fall of et garden of hope 소망동산.
Lure 유인 [illegible]. [illegible] 소망. Better life
Greatest desire of human heart [illegible] 신앙
소년 짓 C.J. Young man "Something better" "[illegible]
소망 Eden is gone [illegible] the hope & the thing.
Still hear hiss of serpent & the call of God.
II New Jerusalem.
(소망) City 4□ 네모 반듯한 성 Rev 21 16
Eden = separation; Jer = presence of God.
경 In presence of G, can be no 분별, 사랑
안 애통, 앞흔, no [illegible], 가족 [illegible], Crooked grandma
소 무섭고 멋지게 [illegible] in it From high mt
리 John saw 아름다운 성 Rev 21 10
본 No night there, no [illegible] God is full light.
Eden is want 요구; Jer is fulfil 만족. 성공
No [illegible], [illegible], war, hate, [illegible]. 실현
III. Gethsemane: bridge between 두 동산.
(기선) How can N. Jer come? Suffering,
[illegible]ation, 신령 체포. 연습. discipline
[illegible] Christ entered Gethse-
[illegible] from. Prayer of [illegible] Heb 5 7
[illegible] 눈물. 간구 함 Strive 힘쓰,
[illegible] Heb 2 18

Heb 4:15 have not a high priest

우리의게 있는대 제사장은 우리의 연약함을
체휼하지 안이하는 자가 아니오. 오직 모든
일에 우리와 흡사히 시험 받는 자로되
죄는 업스시니라.

Heb 4:16 Let us therefore draw nigh.

그런고로 우리가 은혜의 보좌 앞에
담대히 나아가 긍휼함을 받고
때를 따라 도와 주는 은혜를 얻기 에다-

H.K. Forster Mch 11, 1928.
W.H. Norris May 5, 1929 Maude
S.C. Forster Aug 11, 1929 Ret from Sorai.
H.K. Kor Chr 1.12.31 (13. Out manuals present)
S.W. Ro May 10, 1931 Summers,
S.P. Cit 5.29.36 Allen.
C.J. (~~과천~~) 사포경 Apr 26 1937

11-12-25 Wa Dim Zau

Guarded thru Faith 5

1 Pet 1 3,4,5. Read vs 3-12

I 믿음의 시작: 거듭남 ver 3

1. beget you again - like Nicodemus
   Mystery of child - just lives.
2. Begetting Power = Resurrecting
   Renews our soul unto repins.

II 믿음의 이유: Inheritance

1. 예수 사랑 하는 산소망 ver. 3.
   whom not seen we love (ver 8)
   Little girl's locket; mother's miniature
2. Fadeth not: This passing world
   Changeless hope belongs to solid faith

III. 믿음의 확신: assurance of faith

1. Kept by power of God ver 5
   하나님의 능력으로 보호 받음.
2. 예비 하신 구원: prepared already
3. End = Sal of Soul = complete sal
   We all long for comp't sal.
   there we are assured of it.

Chungju For Sen 1-3-15
Andong " " 3-21-18
" 와 곡 ; 마산 1918
W.C.M. 장 난 11-8-25 to Mandalay
W.C.M. 등 푸 11.18.26 지도 c15人
Muling 바다리 등 4.13.27 175 present.
Muling Hsien. Oct 16, 1928 night c75 人
Dongkwa Sum. night Oct 20, 1929
P.I. Dec 21, 1941 at Mzlzbago [Adapted]
[See Page 1 "Living Hope"]

Manila 1942

EPHESIANS

A: DOCTRINAL CHS I-III

THEME: The Church t Body of Christ

Salutation 1:1,2

CH I THE DIVINE SIDE OF THE CHURCH
God's purpose and Christ's work
1 Hymn of Praise 1:3-14
2 Priestly prayer 1:15-23

CH II THE HUMAN SIDE OF THE CHURCH
Humanity redeemed & united
1 Revivifying grace 2:1-10
2 Reconciling grace 2:11-19
3 God templed in Humanity 2:20-22

CH III THE APOSTOLIC SIDE OF THE CHURCH
The church established & strengthen
1 The mystery of grace 3:1-13
2 The strength of grace 3:14-21

B PRACTICAL CHS IV*VI

CH IV THE PERSONAL SIDE OF THE CHURCH
"Walk worthily of the calling"
1 Fundamental unities 4:1-6
2 Diversities of gifts 4:7-12
3 Spiritual maturity 4:13-16
4 The new self 4:17-24
5 Imitators of God 4:25-5:2

CH V THE FRTERNAL SIDE OF THE CHURCH
"Walk as children of light"8
1 Ye are light in the Lord 5:3-14
2 Redeeming the time 5:15-20
3 Subjecting yourselves (21)5:21-23

CH VI THE CHURCH MILITANT
L Live victoriously: yield 6:1-9
2 Christian warfare: Panoply 6:10-13
3 Having done all, Stand 6:14-20
CLOSE & BENEDICTION 6:21-24

THE RICH YOUNG RULER

Read---- MATTHEW 19;16to 22nd.

This touching, yet sad story is related by three of our Gospel writers- Matthew, Mark and Luke.

Our Lord and Saviour, Jesus Christ, was leaving Capernaum for the last time and on his way to jerusalen. The highways were crowded, and as he passed thru villages crowds would rush out to speak to him,and even Mothers brought their babies and children to him for blessings.

In this excited multitude was a well dressed young man. He was watching Jesus speaking to the crowds then some inner urge made him rush forward and kneeling at Jesus' feet says- "Master what good thing shall I do that I might have eternal life"

It was a surprise to the crowds, as this young man is described as "rich, young and a ruler". Evidently he is the son of influential Jews, also one who has attained to some position for he is called a "Ruler" and his absorbing passion is to be "perfect"

and seeing Jesus surrounded by crowds he realizes Jesus has something he has not.

And before the crowd he cries out- "Good teacher what must I do to inherit eternal life, evidently in his own mind thinking #perfection would bring him that blessing.

Our Saviour always took time to answer individual questions, he never rushes away, and as he waits in reverence before him, Jesus said to him-Thou knowest the commandments:-

Do not kill
Do not commit adultery
Do not steal
Do not bear false witness
Honor thy Father and Mother
Love thy neighbor as thyself

Quickly the young Ruler answered- "ALL These I have kept from my youth up". Jesus never spoke about the first part of t he moral law which teaches our relation to God, only brings out his attitude to the last six commandlments which relate our duty to one another. Yes he felt he had indeed done well, and so would we think, for it brings to all of us much self-esteem.

But in our Master's sight it was not enuf, glancing at the young man he loved him, he saw his noble bearing the stamp pf family and wealth, doubtless the keen intellect

and qui tly with tenderness Jesus said to him--If thou wouldst be perfect, go sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven and come and follow me"

These words did not fall on deaf ears, they fell on sad and unwilling ears;he kept his wealth which was evidently a great joy and comfort and went away without the peace and joy of eternal life;yes he saved his wealth but doubtless lost his soul he just could not meet the test of the perfection he saw in Jesus. Even today we know of few who have met such a test, Francis of Asskisi and many of his followers have doubtless tried to follow and some have succeeded

Perhaps only of this rich young ruler did our Saviour ask such a material sacrifice of those who came to him, and yet to the early disciples the fishermen, did He not say-Come ye after me" and they forsook their nets and followed Him. Did not Paul doubtless give up much to follow Him, home and fam in Tarsus?

Today does The Master not often say to you and me-"One thing thou lackest? Your lack and mine may not be the same but as I was preparing this to myself

To myself I said-Oh is only one thing, how blessed it is, and yet with the Master's help I should find out what it is.

Often I have felt that Paul among his fellow men was lonely; often the disciples were s uspicious of him for a long time and of his seal for all mankind declaring that God is the Father of all nations and yet some of our most cherished understandings of the greatest gift, LOVE, come from Paul. Read alone often the 12th chapter of Romans; turn to the 13th chapter of 1st Corinthians; the 22nd verse of Galatians the 5th chapter where Paul tells us about the fruit of the Spirit. Love, joy, peace longsuffering, kindness, goodness, faithfulness, meekness, self control against such there can be no law. And in humility kneel before the Master and say ask the Holy Spirit to show you the one thing thou lackest to complete your joy in service for the Master who has already said to you "Come a nd follow me, and make his joy full by aiming for more perfect servie in His Kingdom

Kennedy's Meergall 7/22/45

CAMPTOWN. VESPERS 7/22/45

INTRO: Glad to be in Land of the Living!
Your sympa & prayers drew us home
You & God were watching over us
1940 Returned to 'danger-spot'
Thot-control & Wom Day of Prayer
Mallie Covington; Maude's day
1941: Proceed Shanghai (restive, 6 mill)
Seek transport; Manila: 600,000; Coolidge"
Flew to Cebu; Silliman University
Legaspi: 4 ds b4 Pearl Harbor
JUNGLE 7½ mos; bamboo slats, coconuts, rice
Ropes, flutes, school. 6, 6men, 5 wom T 17
George McD: "another incicent"
July 15 Japs came: watches, rings etc
LEGASPI three weeks
Maude pulls weeds
Bible covers & Lin Yui Tang
SANTO TOMAS 4,000 Two meals a day
PROCLAMATION: paroled in Manila
Central Com; bankers & garbage
61 pers in Ellinwood 2 yrs
Front mess; school; new contacts
LOS BANOS July 8, 1944 500 taken 2,150 T
Cath; Prost; Brks; CentCom; gardens; actvty
"Lugao" & "luto"; rice, greens (Cassell)
Sugar, salt $25 lb, Klim $80. "Holy City"
Hospital & Bishop Binsted "Hell's Half Acre"
LIMGAYEN Jan 8-13 FIVE DAYS FREEDOM
Then worse; 5 oz rice.
RESCUE Feb 23, 7 AM, Paratps, amtracks
"Thru fire & thru water"
BILIBID RESTORATION: food, army

HOME ACROSS PACIFIC "Eberle"
Los ANgeles; New York & HOME HERE

Camptown Vespers 7/22/45
Day we went to see Lattie

Tuitofannual 8-12-45
Stevensville Sept 9, 1945 50¢
Rushville " " 50¢
Laceyville Mch 8, 1948 20¢

then some time in the
Santo Tomas internment
After that because the
Presbyterian Mission was
willing to house us and
pay for our food, we were
permitted to go out on
semi parole & live in
the city of Manila. We
were always with people
we had little privacy
no contacts with the
Filipinos = then in
July 1944 - internment
camp = Rest to Lost Battalion
cubicles Barracks 200x30
luck in 1 cure -
Starvation Rescue =

the Koreans = In February January 1941 we held a joint the international & interdenominational day of prayer were a room full. We asked Mr Herbert Blair for the English program - he sent it to Miss Butler who was living in T.Y. She and one Methodist lady with the help of their secretaries translated into Korean - giving to their Secretaries the money necessary for the permit to print - It was shown to the

police - no fault found -
the theme was PEACE.
We distributed the program
to the many churches.
We talked to Belle women
about meetings: we urged
the need for peace. To
our surprise Mrs Butler
was arrested + put in
jail - then Mr Blair
was taken off the train
+ for 13 days no one knew
where he was - When he
was in jail he desired
to know if there were
any other Christian
prisoners so one evening

about sunset he started to sing in Korean - Faith is the Victory = the chorus

믿음이 이기네
믿음이 이기네
주예수를 믿음이
온세상 이기네 = he heard a noise from the four sides of the prison voices joined him - so he knew there were other Christian prisoners = Mrs Betts was incarcerated for 28 days. Do you recall the words of Peter - If a man suffereth as a Christian

let him not be ashamed
but let him glorify God in
this name - Peter 4:16 =
Then to our surprise we
over Kaa different women
on the 1st day of March
were ordered to appear
before the local police
courts = there were about
15 of us = Remember many
had left Kaa so there
was only a handful left =
I led the meeting in
one of the churches in
Chaoyang I wanted
a union of the 4 churches
but one pastor blocked
that!

To my surprise I was not
ordered to the police
court on the 1st of March
and at time went on I
decided I was overlooked
but on the 23rd of
three officers came for
me - Mr. Cook was asked
to the police court
with me. He cautioned
me to keep calm - and
over without heat, etc.

When they seated me
I was facing a window
there were the ever
present hills of Korea -
the 121st Psalm came
to my mind "I will lift

up my eyes unto the hills.
From whence cometh my
help - My help cometh
from the Lord" - so I
quietly talked to God -
for right down to me they
were dealing prisoners
and I could hear blows
and outbursts of cries -
About 4 hours we were
examined = Why had I
preached peace when
there was an incident
in Chena" Why was
I teaching Koreans to
defy the Government, &c
on -

You sit just so - I man-
aged the interview with
calmness and dignity -
Then on the 22nd of May
again I was called, so
I went down - just
about the same treatment
only this time my Korean
interpreter was just
mean, ugly and true g
to get me confused - I
fervently took exception to
him, so they sent for
another man who was
a gentleman and dig
much to ease the
situation

The summons dragged on:
the sight of a police
coming to the house
almost made me hysterical
and then about the
middle of August papers
were served against us
charging us with dis-
loyalty + disrespect to
the Imperial Japanese
Government + exciting
the Koreans to conspi-
racy. We wondered why
they picked on the women
women whom they believed
and feel so much =
We had the charges
rewritten 3 times

before we moved accepted
them - then we were
all asked to leave
the country for at least
one year - so our leav-
ing was forced - we
went to Shanghai
no boats - then to
Manila where we
were overtaken by
Pearl Harbor - an
experience again then
iron hand of Japan
then the internment
years - We had a
7 months in the

Bergen hills where we es-
caped to when the Jap-
anese landed on the
southern tip of Luzon
Island - We were
captured by a party
of Japanese on the
15th of July = they had
machine guns, french
mortars, bayonets &
guns to face our sur-
render. Taken to Legaspi
put in barracks,
fed prison fare for 3 weeks
then put on a dirty
boat & sent to Manila

Several days ago when I was thinking of what to say this evening - a verse in the 20th chapter of Genesis (coming to me) part of the 20th verse = "as for you ye meant evil against me but God meant it for good". And then to how I can feel towards the Japanese Imperial Gov - especially the Gov General of Korea, ~~Terauchi~~ "who committed a suicide" (at Tokyo) He caused so much of the confusion among the Christians of Korea. He unmistakably hates g

the white race as a whole
he realized a missionary's
were not of an a of physical
handicaps he began
diabolic methods of
fulfilling his threat 1940
that in 4 yrs and there
would be no white faces
in Korea.

In 1940 we were most
inactive: Bible schools
were closed. Local evan-
gelistic work depended a
on local pastors some
hard. some were
scattered by the foreigners but
nothing was without
prayer + risk. fearing
what would happen to

how in name [illegible]

[illegible] =

Are you a [illegible]

believing person =

Blessed [illegible]

Royal Daughters, Nov.16th

Inasmuch as there are ten retired missionaries from Korea now living at the Gardens, doubtless you have heard much about the work of all branches there-the Evangelistic, the medical and educational.

However,today I feel confident the adopting of the Gospel of love today is somewhat different from some of the primitive methods we had to use when my Late Husband and I went out in 1908

The small land of Korea, about 84,000 square miles, about the size of Utah has been divided in two sections, by the imaginery 38th parallell, established I think mostly by the Russians,with the aid of Churchill and Rosovelt at the end of thr late war,instead of completely giving to the Koreans their independence as had been promised.

This took away from the Christian membership many of the strong Churches,also endless quiet Christians,and in passing I might say since then in only one incident have I heard from Christians north of that parallell with whom my late Husband and I were associated for 18 years in Manchuria also a marvelous Christian district in Shang Hai Provience.

However for the glory of the Christian Church I would like to say, very few renounced their faith, and I think in many ways there are more Churches now in the south of Korea than there were formerly throut the entire land.
For the Koreans are not a murmuring class of people,they have learned "There hath no temptation taken you,but man can bear for God is faithful----and will make a way of escape that ye may be able to endure it. Truly I feel the spirit of courage which has been shown by the Koreans is due to the prayers of the Christians in the land, ~~and~~ who showed a way of faith, courage and endurance.

But the Korea of my early daywas so different,it surely was what we called it, "The Kand of the Morning Calm"
No one was in a hurry. up anddown the land from early morn until late at night you could see white clad figures slowly walking. White was the prevailing color for men and women,why. Reasons are various. Some said lack of dye,others national mourning color,againaccording to their own religious views the emblem of purity. Our early days were spent in acquiring the language,forfew of them spoke English,and we knew notthe beginning of Korean. And as fastas wecould learn, we in turn became teachers, ~~for~~ to those who were turning from their own religion were generally ancestral worshippers and funerals made you think of the story in the 5th chapter of Mark, the story of the raising of the Ruler's daughter, telling when Jesus came to the house they were raising a tumult.

Teachers in what? Learning to read their own language, also what the " Jesus doctrine" taught. Their onw language is quite simple , especially the written. For years the educated men of Korea only knew the classical Chinese,they could read and write,which was the only written language in use. However back in the 15th century the reigning King had his court compose a very beautiful simple language consisting of ten vowels and 14 consonants, an almost perfect phonectic language,so simplte to learn it was considered "women's writing,and soon discarded. ~~However~~, But our Heavenly Father had especially had this prepared ~~for His own word~~, and in 1882 the first missionaries when they discovered this, soon had portions of the New Testament translated,then the entire New Testament, and might I say even the first newspaper ofthe land was printed in this simple "Hangul" as it is called. Today in a Korean Book store you can find theentire Bible either in this simple script: mixed Script,which is Chinese characters and Korean endings,showing whether the word is verb or noun,and this simple Script

and fewer Chinese

Was the text book which we used in all our weekly classes, Sunday Schools yearly classes and Bible Institutes.

Those were the days when schools were only for the rich, the middle class had nothing, but as the years moved on we started primary schools, middle schools colleges, medical colleges and schools for nursing. What the Korean women is receiving in higher learning today I think all Koreans will gratefullly say this is what the Christian Missionaries brought us.

Also those formative years were times when we learned customs. We too often belittle other nations when we try to talk of culture and manners. The ancient religion of Korea "Shinkyoism," not the Emperor worship pf Japan, but ancestral worship, also their ethical system founded on the FIVE royalties-loyalty to country-loyaltyto parents; to husband or wife, to children and to friends-was a marvelous help to us in leading them into the rich lives of Christians. So our first lesson in culture was dignity when one was travelling; somehow it shocked me when the man who was helping in the kitchen said to me, "Lady never speak to me on the street for you would be taken for a dancing girl" so he and I passed as strangers. and in Church we had a curtain down the middle the women on one side, the men on the other; always took off your shoes, if you did not use overshoes, for their were no chairs and you gracefully sat on the floor, with your plaited skirts covering all your feet.

But today I would find all so different; even before we left in 1941, many changes were creeping in; men took to wearing the European style of clothing, suits, but women only went as far as their shoes, and exchanged their flat shoes for our style of Korean American low shoes.

and the women were generally all able to read and write, so often we had no need of weekly classes to teachthe method of reading.

During those formative years I can recall two very interesting events. Every week we walked to a village about twomiles away for a morning Bible class and a Prayer Meeting. Grannie Shinn was not one of the real poor of the land, she had a comfortable home, sons hadfarming land, and it was a nice home, butGrannie could not read. She said to me:- Lady if I had good glasses I would try to learn to read. Grannie was just 73 years old, so I tried to discourage her but I did send to Severance Hospital for glasses that would magnify the script and in a month's time Grannie was reading that simple script, and what a proud woman she was, for it increased the importance of every woman to readeven tho she was not educated in arithmetic, languages, etc. Then a young woman who moved in from the country was recommended as a Teacher for the primary Church school and when I interviewed her the first thing I asked was "Can you read". Laughing her anser was "Yes", and on inquiring how she had learned she told me inher childhood there was a small school in her village for the boys to learn the characters, and she desired to go, so told herbrother who allowed her to dress in some of his clothes. kept the secret, and as they were the days when both boys and girls wore their hair in a braid, the teacher never detected her sex, and so she was well taught.

But those formative years passed away; the Koreans, especially inth e South were ejected from their homes and farms, and had to sek new places to work and live. So there was a large exodus to Manchuria. Christians and non-Christains all moved and the leaders of the Churches asked that twomission aries move so as to help in ssharting new Churches there. My Husband was asked to go and was willing Iwas not.

I knew less about Manchuria than I had known about Korea, but I did know it was cold, often 25 below zero, and I would constantly be moving among the Chinese as well as the Koreans who were seeking homes there. However, we went, and a town 100 miles from the railroad had been found where we thought it would be w wise to live and go out from there among the Koreans moving furth east, north and south.

It was indeed a glorious October day when we were ready to start off from Mukden, for several days heavy rain had fallen, but our carts were engaged. springless, carts made to draw loads instead of people, and drawn by an assortment of animals number ing six. No defininite roads, just the place where large stones were less and mud holes not so deep. We travelled for two hours then Iasked to walk, and standing still I looked at my husband, and how I can recall stanping my foot and saying "Tommy anyone who has roads like these does not deserve to be saved, let us go home". We went on, and we stayed for 18 years. What was there? Juse simple folks, with a determination to work out a new living, many determine never to forget their Heavenky Father altho their were enduring so much physical suffering; like the Pilgrim Fathers" but their crude homes, and better Churches were soon dotting that interior, and songs of vistory rang out every midweek and Sunday, so that the Chinese themselves felt they had found something as yet which they had not. Yes they did their best and now and then I reproach myself wondering if I did my best. But it was there I saw their Churches burnt to the Ground, the leaders lying dead by the roadside and we wondered why they needed so much chastening, but we learn in Hebrews 12: 6th--Whom the Lord loveth h he Chasteneth" and I am confident our Father's love for the Koreans is rich and full, for out of ignorance, poverty persecution they have turned to Him and never do they spend their time murmuring but try to build up again what has been torn down.

Were I to return to Korea today could I find some place to be useful. Yes in the secluded mountain villages I could begin immediately to work, the language has undergone little change and no matter whether North, south, East or West, I could go. If I remained i a large city like the capital Seoul, of Pusan, port of enrry, and the middle city namely Taegu, I doubtless would spend much time tryint o help widows earn money to support their children; or continually go to some orphange and help to supply their physical wants as well as spiritual; then their are special orphanages for the blind, where the chilfren are taught the Braille system. also some useful hand crafts. Why such a change in a peaceful, loving people.

You recall the imaginary 38th parallel and you recall in 1950 when the Communists with a large force crossed that and came into southern Korea.. Have you ever thought what happened then. Let me tell you some facts.

THE DAWN OF RESURRECTION BELIEF

JOHN 20:1-31 (RESPONS 1-18(Read 19-31)

TEXT: Jn 20:29 "Have you believed because you have seen me ? Blessed are those who have not seen me and yet believe."

INTRO Easter is an emblem of joyous hope in a risen Lord. Of all Sundays of the year, this is the one most clearly bringing to us the glad realization of our life being founded upon our relation to a Living Lord. It brought such joy to the early Christians that they changed the day of worship from their Sabbath to the first day of the week, the Lord's day, or Sunday as we call it. And of all the Sundays in the year, this is the brightest and most challenging to our life and faith.

To us it seems strange that the early Christians were not aware that Jesus should die and rise again. It seems almost incomprehensible that they failed to grasp his repeated statements about his suffering and rising again. But that is the fact - they couldnt grasp the new spiritual vision. Even John explains his own failure to understand when he says: For as yet they did not know the Scripture that he must rise from the dead. But gradually faith took place and they changed from doubt and despair to certainty and exuberant joy and courage. Let us for a moment trace the picture of where they were, what they saw that changed them, and how the testimony of eyewitnesses induced faith in those who had not at first been present.

Unquestionably by Jesus' arrest and crucifixion the faithful followers were thrown into despair. When they saw him die on the cross they thought it was the end of all their hope. When they saw him laid in the tomb their faith was petrified for the moment. They were bewildered and consternation took possession of their minds. All their hopes were immaturely fastened upon the Lord as being always present with them. So long as he lived they would follow him - but when he was taken from them so abruptly, so sorrowfully, and so disasterously as they thought, all their dream of a Messenianic Kingdom was dashed to the ground. It seemed they had suffered a spiritual delusion, and now when the dream was gone, and the disenchantment robbed them of all joy, they felt like retreating away from it all. The wished to go where they could not be

seen. Where there would be no one to deride or ridicule them as foolish dupes of a preposterous delusion. So they hid away in their homes and the homes of their friends in and around Jerusalem. They kept out of sight also for fear of being arrested because they had been his closest followers.

The Saturday between the crucifixion and the resurrection was the darkest day in humanity's history because on this day faith lay prostrate, and hope was buried beneath the grief-stricken earth. No one but a resourceful God, and an indominable Savior could have restored these scattered ones, and inspired them with a new faith that would overcome the world.

This is the picture of the marvelous transformation: in which fear turned to expectant joy; faith from the lowest ebb rose to exuberant triumph in a continuing and living Lord. How did it come about ? Well, during what is our Saturday they kept at home for fear of the Jews, and also because the Old Testament commandments forbade their traveling about on a holy day. So they did not even venture out to the temple or take part in the special festivities of the passover ceremonies. When night fell and the door was shut, they were in dread lest each passing footstep should be the feet of a guard coming to arrest them for being his followers. And the moments of the slow passing daytime brought no relief from apprehension of of the Jewish authorities searching them out. Faith and hope had suffered a total eclipse. But it was only an eclipse. For fear of pollution they could not, on a holy Day, go near the tomb. They stood still in gloom.

But even amidst the dark shadows there was one heart that beat with unquenchable devotion. Mary who had anointed the Lord's feet with costly ointment, Mary who shown a premonition of the Lord's suffering, waited alone during the long hours of the night following the Great Day of the Passover Sabbath. Shortly after midnight she set out alone along the shadowy streets of the Holy City. Her grief was insupportable. Sorrow drove her to attempt to go to the place where they laid him so that her long pent up tears might flow beside his grave, giving some measure of relief to her sympathetic and understanding nature. So she arose when all was dark except for the beams of the falling pascal moon. She crept along the narrow streets, weaving in and out the shadows, stopping to listen lest she was being followed by some unknown night walker. What

prompted her to venture ? Well, no one else had experienced such forgiveness; no one else loved the Lord with so intense sorrow and sympathy as she. To her it was indispensible to be as near as she could be to the place where she had seen him laid. So she went thru the night and very early - possible three o'clock in the morning, she reached the site of the entombment. It was still dark, and her eyes were blinded with tears, so she failed at once to notice that the tomb was no longer as it had been. But soon, in the dim darkness she discovered that the stone covering the entrance to the tomb had been removed.

Startled by this discovery, she made no further inspection, but with the feeling that the tomb had been tampered with, and that some one had stolen the body - she ran breathless to where she knew Peter and John were hiding out. She did not stop to ask why the Roman guards were not on duty. We know they had fled when the angels had come and rolled the stone away. When she had gained admittance to the abode of the two apostles she exclaimed in stifled sobs, They have taken the Lord out of the tomb, and we do not know where they have laid him. Immediately Peter and John raced toward the tomb, leaving Mary behind to catch her breath. And as they ran, the yougger man reached the site first, and stooping to look in, he saw the linen cloths lying there, but he did not go in. Then Peter following him, came and he went into the tomb; he saw the linen cloths lying, and the napkin which had been on his head not lying with the linen cloths, but rolled up in a place by itself. It appears that when Jesus withdrew in his spiritual body, he left the cloths and the napkin about his face as they were. The cloths collapsed, but the smaller napkin about his head kept its shape, just as tho the body had evaporated. So when John followed in and looked about, he realized at once that this was not the work of a marauder seeking to steal the body. Eveything was in orderly shape - no signs of haste or confusion. So it dawned upon the Beloved Disciple that far from being the haste of thievery, this tokened the quiet departure of the Risen Lord. John was quick in his intuition; Peter was quick in action. Peter was first to enter; John was first to realize the significance of the orderly tomb. And he saw and believed.

Hastely they went back to tell the others. Mary had not yet come back, when other women who had prepared spices, came to complete the embalming of the body. It was still early but objects could now be distinguished in the faintly growing light of early dawn. And they found the stone rolled away from the tomb, but when they went in, they did

not find the body. While they were perplexed about this, behold, two men in dazzling apparel stood by them; and as they were freightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead ? Rember how he told you while he was still in Galilee that the Son of Man must be delivered into the hands of sinful men and be crucified, and on the third day rise." Then they remembered and returning from the tomb they told all this to the eleven and all the rest. But these words seemed to them as idle tales, and they did not believe them. First it was robbery; now it is resurrection. No wonder they were dumbfounded!

Now it appears that Mary in the meantime was making her way back to the tomb, but missed the other women who had seen the angels. So she went on and stood weeping outside the tomb. And as she wept, she looked into the tomb; and she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, 'Woman, why are you weeping ?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." She refers to him as "My Lord" because she felt the strongest attachment to his person. Then, while they were talking to her - either a shadow fell, or some expression on their faces told her that some one had entered. With eyes filled with tears, and scarcely turning to look, she supposed it must be the keeper of the place. She said to him,"Sir, if you have carried him away, tell me where you have laid him, and I will take him away. Then, not a gardener, but Jesus said to her, "MARY!" She turned and said to him, "TEACHER!" Out from sorrow, into joy, she knelt and embraced his feet - and wouldhold him, never to lose him again. She thought she had Jesus back again in the former capacity and relation as before. She still did not realize the difference in the Risen Lord. So Jesus said, "Do not hold me, for I have not yet ascended to the Father; But go to my brethren and say to them, 'I am ascending to My Father and your Father, to My God and your God.' So Mary Magdalene went and said to the disciples 'I have seen the Lord'; and she told them that he had said these things to her.

Even in uncertainty and perplexity, the disciples were coming out from the eclipse of their faith to a new joy, hope and knowledge about the Lord's continued life and presence among them. On that very evening, Sunday night, the first day of the week from which all Easters are named, the disciples gathered for mutual comfort and worship.

the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them, and said to them, "Peace to you" When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Doubtless it came over them for the first time what Jesus had meant when in his last discourse he told them, "You will be sorrowful, but your sorrow will turn into joy. And, "I will see you again, and your hearts will rejoice, and no one will take your joy from you." (John 16:20,22)

The composite picture of these experiences gives us a clear view of how the disciples' despair turned to hope, how darkness turned to light, how their faith came out of its almost total eclipse. This was the dawn of belief in his rising. And it came gradually, as the sun rises slowly at first, but firmly and increasingly in its brightness, till all is illumined with its golden glow. Following the resurrection of Jesus came the resurrection of hope and faith. And as their hearts responded to the glow of belief, and they came to understand that the Son of Man must be crucified and rise again the third day, their enthusiasm grew in fervor, till they were afraid no longer. They ceased to bolt the door. They went everywhere telling the glad, irrepressible news. And that is the gospel that we preach.

John, the Beloved Disciple believes when he sees the orderly grave clothes;

Mary believes the instant she hears her name pronounced by a well-known voice;

The Ten apostles believe when they see the Lord's hands and side;

Thomas, when he sees the wounds in hands and side, and is invited to touch them;

The Two fromEmmaus when they see the breaking of bread, and hear him pray;

This what Jesus meant when he said It is expedient for you that I go away. Mary is instructed to cling, not to the earthly form, but to her risen Lord. Upon the apostles he breathes the breath of life of the Holy Spirit. Thomas is told: "You have believed because you have seen me, Blessed are those who have not seen me and yet believe." That includes us, since we, having not yet seen him with the natural eye, yet believe thru faith and the witness of these early Christians. WHAT REMAINS, NOW IS FOR US TO EXERT OUR WITNESS TO ALL THE WORLD. And Easter is the time particularly when our witness comes with force and appropriateness. In our own joy, let us not forget or neglect to witness to all that we are believers, united to the Living Lord of every Easter.

[End]

Thanksgvng Nov 1948 Home Union. Method Ch
(Mr Lawrence presiding. Sermon of representative)

TO WHOM AND FOR WHAT SHOULD WE BE THANKFUL ?

TEXT: COL 3:17 Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father thru him.

INTRO: Soon after landing in Korea forty years ago we attended Thanksgiving service in church in which a goodly number were present, and listened to a sermon with 27 points for which we should be grateful. It took a long time and I might add that some of us were also thankful in addition when the sermon was over. But I believe the Korean Christian were really very thankful. Today there will be many large congregations holding thanksgiving service in which they will adore God for making them free again.

Here, today, as we consider TO WHOM AND FOR WHAT we should be thankful, let us first of all quote again our text from Colossians the third chapter. Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father thru him. Some people are a little hazy and vague; they are satisfied rather than filled with gratitude; they are pleased with themselves, their condition, and attainments, rather than thankful to God for bring us to this place in life. Paul reminds us that we should give thanks to God the Father thru Jesus Christ. This means that we should definitely set our mind to contemplate the grace of God the Father, the giver of every good and perfect gift - the most perfect gift being his sending of Jesus into the world to draw us back to God.

Without definitely turning our hearts in gratitude to God for the blessings with which he has made our life free and wonderful, we cannot be truly filled with thanksgiving at all. Simply to eat a fine dinner and be satisfied is not enough. Our hearts should be made to glow with the realization that it is God who has placed us here, and not we ourselves. Let us be thankful that we are not located in in war-torn Europe with little to eat and less to wear. I believe the 1600 displaced persons who arrived last week and this week at our shores, and have found homes among neighbors in New England and others states will have a sense of being rescued, and a realization of being truly filled with gratitude to God for this kindness of his providence. 37 in Pennsylvania.

Did you hear last week of the man who was so happy that he didnt want a thing in the world ? He was poor and lived in a small poorly built little house. But he was thankful and happy because his son who had been seriously ill for three years was at last restored to health. He had the boy back in health and didnt want another thing in the world. Perhaps there are some here tonight who are happy in the same way and for the same reason!

more wealth does not produce a true spiritual

Last week in the Herald Tribune there was an article by the show-boy Billy Rose. He relates how a group of the world's greatest financiers met in a hotel in Chicago just twenty five years ago. They were:

President of the largest independent steel compamy
President of largest utility company
Greatest wheat speculator
President of New York stock exchange
Member of the President's cabinet
Greatest "Bear" in Wall Street
Pres.of Bank of Internatl Settlements
Head of world's greatest monopoly

Collectively these men controlled more wealth than there was in The United States Treasury. Young men were urged to emulate these great men. But now, after twenty five years let us see how these 'great' men ended their lives and what was their total contribution to the integrity of the public!

First, the Head of the greatest Independent Steel Corporation, Charles Schwab, lived on borrowed money the last years of his life and died broke.

The greatest wheat speculator, Arthur Cutten, died abroad - insolvent.

The Pres of the New York Stock Exchange, Richard Whitney, recently was released from Sing Sing.

The member of a President's Cabinet, Albert Fall, was pardoned from prison, so he could die at home.

The greatest 'Bear' in Wall Street, Jesse Livermore, committed suicide.

The President of the Bank of International Settlements, Leon Fraser, committed suicide.

The head of the world's largest monopoly, Ivar Kreuger, committed suicide.

All these great men had learned how to make vst amounts of money, but not one of them ever learned how to live, not one of them could add one item in Thanksgiving except by way of contrast. This is a warning, not against making a living, but against ever letting your life be captured by uncontrollable greed. Let us be thankful today if we are neither rich nor poor - but just well enough off to live thankfully, not unscrupulously wealthy, nor so poor that we are tempted to steal.

The author of PROVERBS says (30:8) "Give me neither poverty nor riches; feed me with the food that is needful for me; lest I be full and deny Thee; or lest I be poor and steal." It requires real religious and moral courage to accept the place of being neither rich nor poor - and find it in our hearts to BE THANKFUL!

Another way in which to cultivate thankfulness is to do something for some one else. Sometime ago a prize of four hundred dollars was given to a contestant over the radio by estimating the respective wishes of the contestants One wished for a new house; one for scholarship in college; one for a trip to see a friend. But the secret of the wishfulfilment was that you should wish something for another person; and a woman who had charge of some orphans wished that she might do more for them, and she was the one to whom the fourhundred dollars was presented. I am afraid I would have missed the prize - I would have wished for a substantial addition to my library. But there is a lot in the idea of wishing something to make others thankful - especially at this time.

The trouble with people in this district is that we have so much unrealized comfort that we can hardly decide what to mention. Personally I am so thankful for health, that I have to stop and wonder what it would be like if we had to run to the doctor every week, or go to the hospital, and run up bills that are hard to pay. I am thankful for that. Then I know from experience what it is like to have no clothing: and I am thankful today that I have two or three suits and a new overcoat. Then I am so thankful that our old car still runs. It is thirteen years old and still brings us to church faithfully every Sunday. I am also glad that I am not in the hospital with Mr Detty from his accident.

We all know people right here in our midst who have things really to be thankful for. Some of you may feel a little crowded up when you all get at home together; but we should be thankful for our houses and our homes. And another thing - we have food, the best and most there is anywhere in the world! There are thousands of people today who never get a chance to eat any meat, eggs, or milk. We Americans eat too much; we eat more than is necessary. We should be thankful that we have no more food ration books. We only have to ration our money now, and the stores are full. We have clothing, and bedding, and fuel. And most people also have the luxury of transportation - a car, to get around in. And again no rationing in gass - only a little rationing of the pocketbook.

All this sums up to this:we are so provided for that we have no excuse for not taking time to be thankful to God the Father thru Jesus Christ our Lord. Let be BE THANKFUL: LET US LIVE THANKFULLY, devoutly, generously with others, and honestly with God.

History of World-Wide Communion

It was in 1936 that a committee of three Presbyterians Raymong Kistler, Charles T Leber,Arthur Limouze first asked for a CHURCH-wide communion. Gen Ass confirmed first Sunday ib October. In 1940 the Feneral Council of churches endorsed the day. In 1941 a church in Japan prayed, not for victory but that God would bring peace. In 1944 in Watertown N Y 8,000 met in one of the largest Communion services ever held under one roof. (Drill Hall)

(Presbyterian Life Oct 2 1948)

World-Wide Communion Sunday
GSP JOHN CH XVII 1-26
"That they may be one, even as we are one."v.11
"UNITY IN CHRIST"

INTRO At this time of World-Wide Communion Sunday, when the Christians thruout the whole wide world are uniting in worship of remembrance of the One who gave his life that we "might all be one", it is fitting that we turn our thoughts to that solemn and sacred prayer of our Lord in which he pours out his deepest desires for us.

It is a thought deep in our minds that we should be able to understand the meaning of this chapter. Let us look carefully at some of the verses in the chapter.

"he lifted up his eyes to heaven, and said,
Father, the hour has come,"

You will remember that Jesus"lifted up his eyes" when he recalled Lazarus from Death to life; now as he is ready to pass from life to death, he lifts up his eyes - to the Fathe in whom is all his trust, all his dedication, all his glory. We may lift up our eyes to heaven when we pray - not to the sky, which is the blue vault above the earth, but to heaven a spiritual place where God is deemed personally to be present. We may lift up our eyes to the Father who is in heaven. This shows complete trust in the Father, and the desire to be dedicated to his divine will for us in the world. and said: Father the hour has come, glorify the Son. Jesus put off nothing that should be done now. The hour has come - for me to dedicate myself anew; the hour has come - for heart-searching of my soul, to see if I am hanging back. Christ's hour had come to be glorified. His glory was to accomplish the work given him to do. In the fourth verse we read: I glorified thee on earth, having accomplished the work thou gavest me to do. As we wait before the table of the Lord we may well ask ourselves: Have I accomplished the work given me to do by the Lord when he called me into his glorious service ? Or have I only talked longingly about serving him ? A man was asked "What is the world coming to?" Another answered him: "What do Americans care for most - the new car, or the new world?" If we care more for the new car than for the new world we shall get the new, streamlined, dream car; but we shall have to drive it in a nightmare world But if we want a new world that badly, we can have the new world - Christ centered. And this will fulfill

the trust of Jesus to go into all the world, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, and to merit the promise 'Lo, I am with you alway, even to the end of the world.' Then the new world will be coming, and we shall have a part in its glory. The hour has come, yes, indeed, and we shall have a part in itd work which has been given us to accomplish. Every prayer breathed in His name is a sharing of this work. Every contribution of time or of money will help to bring its glory to pass. As we dedicate ourselves anew to the program of God for the salvation of his world we must be drawing nearer to each other, and to those groups of Christians thruout the world who are his sincere followers.

Then in verse 9, we read: "I am praying for those whom thou hast given me." And in verse 11, "Holy Father, keep them in thy name, that they may be one, even as we are one." The world is already one in an outward sense, but in a spiritual sense we are far from it. We have world-wide transportation, and world-wide communication, but even the Christians of the world are not yet one as Jesus was one with the Father. Let us be 'one in heart' today as the sun rolls from east to west over the expanse of the earth, ever shining on new and farther sections of the world church as in every land they celebrate Communion together. We are one in heart and soul; but not yet one in cooperation, or in concentration of purpose. Holy Father, keep them in thy name, that they may be one, even as we are one.

There are the Indians whom we displaced by superior numbers. They had lived and hunted here in this land for hundreds of years, why should they be displaced by us ? What have we been doing to make them one with us ? It is not too late to start making amends for the wrongs they suffered at our hands. The schools and churches supported by our Board are in operation and in this every one has a chance to cooperate from Sunday to Sunday.

Then there is the negro with whom we have by no means yet become one. I have preached in negro churches and met negro pastors and members; but I believe in their minds there is always a barrier which we can seemingly cross but never completely. They think we are different. The Lord's table can wipe away all feeling of separateness and it can make us one.

In Japan where there have been some Christians for many decades the feeling against us was very strong during the war. The first commission to contact the Japanese Christians after V-J day reached there in October 1945. The report describes the meeting in this way: "Our first experience with the Japanese Christians brought us emotions which will remain fresh as long as we live. We did not know how we should be received by them - we were of the conquering nation. On the first morning we went to the YMCA building in Tokyo and there met Mr Saito and others. We shook hands and said little. Feeling ran too deep for words, but in that moment we knew that our fellowship in Christ remained unbroken." All present knew that even the animosity of war could not break the fellowship of communion with our One Lord.

At the Madras Conference in India there were people from 70 nations and races present. Dr H H Farmer reports "There was that holy communion service at which the tall and dark-skinned Indian Bishop Azaria dispensed the bread and the wine. And these, when they reached me had passed thru the hands of a Negro, a German, a Frenchman, an American, an Italian, a Chinese, a Japanese and so on. This was the most international gathering that ever met on this planet since it was first set spinning thru space. This was the holy world-wide, catholic church. And the source of it holiness and its oneness ? The broken body and shed blood of the Redeemer symbolized in the broken bread and the poured out wine which we handed to one another."

In spirit today we too can join the throng of all nations tho we may be in a different locality; yet in heart we are one - thru Him who gave himself that we might be joined in heart thruout the world.

MEMORIAL DAY at Rome Cemetery 5-30-48

"WHAT MEN GIVE THEIR LIVES FOR

READ: JOSH 1:1-9

"Be Strong and of good Courage" vs 6,9

INTRO We are assembled here today to pay honor to the men who gave their lives for the United States of America. It was no accident that these men took their lives in their hands and went forth to do and die for the Union they loved and wished to perpetuate. They were led on by the belief that God is on the side of right; their courage was upheld by the assurance that right and freedom can only prevail by much toil, tribulation and endurance. They counted the cost and laid their lives on the alter of freedom and union. They knew, and we know, that existence without freedom is torment. There they lie, silent and wordless. They speak to us only in the eternal language of action - their deeds forming a challenge to us to cherish that freedom for which they were willing to fight and to die.

Now what is the freedom for which they died ? The freedom which they bequeathed to us ? Freedom is many sided; it is not a mere privilege to do as we please at the moment. Freedom is first of all a gift of God to us. Only thru God's great kindness were we ever placed in a position with the opportunity for evolving a freedom which should be to all men. God gave us these hills and trees; these streams and plains; these houses and roads; these neighbors and schools; God gave us all the wealth and beauty of Pennsylvania's broad expanse; and the broader realm of these United States in which we live. To Him be praise, and glory and honor, and thanksgiving for the air we breathe, the water we drink, the food we eat, the fellowship we share with Him and with one another. That ought to be surging up in the heart of every true American - gratitude to God for what he made possible for us to enjoy. Let us today praise God for our America.

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing;
Long may our Land be bright
With Freedom's holy light;
Protext us by Thy might,
Great God, Our King!

Memorial Day was started in 1868 by Gen. John A. Logan to decorate graves of Civil War veterans.

Second: Freedom can never be selfish. It must be shared. Freedom must not be wraped up in one's own heart, a thing apart to be enjoyed in seclusion, and kept for our own selfish personal enjoyment, when if we only look around, we can see others not yet blessed with the rights which we count precious. We must not only grant the privilege of liberty to others; we must bring it to them. We must strive with open and ardent mind to bring freedom to all the oppressed men and women who still stagger under restrictions that bend their hearts to the ground with sorrow. I never rode in a "Jim Crow Car"; I never was refused the ride in an elevator because of my color. But others have. Our own freedom will wither before these flowers on the graves, if we do not share it with others, and bring it to them, before they ask us. Let us shower others with all the privileges that seem good to us. Let us greet others as brother men, let us spend and be spent in the endeavor to make possible and actual the open way for others to travel with us along the paths of opportunity and self-endeavor.

I AM AN AMERICAN (Poems for life p236)

I am an American.
My father belongs to the Sons of the Revolution.
My mother to the Colonial Dames.
One of my ancestors pitched tea overboard in Boston harbo
Another stood his ground with Warren,
Another hungered with Washington at Valley Forge.
My ancestors were Americans in the making.
They spoke in her council-halls,
They died on her battleships,
They cleared her forests.
Dawns reddened and paled.
Staunch hearts of mine beat fast at each new star
In the nation's flag.
Keen eyes of mine foresaw her greater glory --
The sweep of the seas,
The plenty of her plains,
The man-hives of her billion-wired cities.
Every drop of blood in me holds a heritage of patriotism.

Then the Russian Jew speaks -
"I am an American.
My father was an atom of dust,
My mother a straw in the wind,
To His Serene Majesty.
One of my ancestors died in the mines of Siberia,
Another was crippled for life by twenty blows of the knout
Another was killed defending his home during the massacre
The history of my ancestors is a trail of blood
To the palace gates of the Great White Czar.
But then the dream came -
The dream of America.
In the light of the Liberty torch
The atom of dust became a man,
And the straw in the wind became a woman,
For the first time.
'See' said my father,pointing to the flag that fluttered near,
'That flag of stars and stripes is yours.
It is the emblem of the Promised Land.
It means, my son, the hope of humanity.
Live and die for it.'
Under the open sky of my new country
I swore to do so,
And every drop of blood in me
Will keep that vow.
I am proud of my future.
I am an American."

Third: Freedom must be protected. We must be strong and ready to defend our shores and all the nations that love and practise liberty from any encroachment by domineering nations against the freedom of free choice to live and work; to study and to worship as God leads us by high endeavor to do. Our young men in the last Two World wars gave their lives and their powers dedicated to defending our rights and enjoyment of liberty against the crushing practices of the enemy - not only our enemy - but the enemy of mankind. We were victorious on the battle field and on the high seas. But we have not yet been victorious in the areas of peace among nations. That remains for us to solve. That is the great challenge of this day: that we stand ready not ony to fight; but to think our way out. Not only to dedicate our lives on the field of combat; but to dedicate our best efforts to the planning, to the legislation to bring peace. Let our minds solemnly ponder today what each one of us can do so that there shall be One Peace in One world

To keep clear and ardent our own part in individual efforts for the provision and protection of freedom we have met here today to observe our Memorial Day Service.

MEMORIAL DAY (1000 p 260, vol I)

A day of tender memory,
  A day of sacred hours,
Of little bands of marching men,
  Of drums and flags and flowers.

A day when a great nation halts
  Its mighty, throbbing pace,
It pays its meed of gratitude
  And love with willing grace.

A day when battles are retold,
  And eulogies are said,
When dirges sound and chaplains read
  The office of the dead.

A day when fairest, sweetest blooms
  Are laid on each grave,
And wreaths are hung on monuments,
  And banners, half-mast wave.

A day to keep from year to year
  In memory of the dead;
Let music sound, and flowers be laid
  Upon each resting-bed.

PEACE IN OUR TIME

The fruit of freedom is Peace in our Time.

Peace in our time, O Lord,
  To all the peoples - Peace!
Peace surelu based upon thy will
  And built in righteousness.
Thy power alone can break
  The fetters that enchain
The sorely stricken soul of life,
  And make it live again.

Too long mistrust and fear
  Have held our souls in thrall;
Sweep thru the earth, keen breath of heaven,
  And sound a nobler call!
Come, as Thou didst of old,
  In love so great that men
Shall cast aside all other gods
  And turn to Thee again.

O, shall we never learn
  The truth all time has taught -
That without God as architect
  Our building comes to naught?
Lord, help us and inspire
  Our hearts and lives, that we
May build with all Thy wondrous gifts,
  A kingdom meet for Thee!

Peace in our time,O Lord,
  To all thy peoples-peace!
Peace that shall build a glad new world,
  And make for life's increase.
O Living Christ, who still
  Dost all our burdens share,
Come now and dwell within the hearts
  Of all men everywhere!

John Oxenham

(Poems for Life P 232)

LINCOLN'S GETTYSBURG ADDRESS 1863

Fourscore and seven years ago our fathers brought forth
upon this continent a new nation,
Conceived in liberty, and dedicated to the proposition
that all men are created equal.

Now we are engaged in a great civil war, testing whether
that nation, or any nation, so conceived and so
dedicated, can long endure.
We are met on a great battlefield of that war.
We have come to dedicate a portion of that field as a final
resting place for those who here gave their lives that
that nation might live.
It is altogether fitting and proper that we should do this.

But in a larger sense we cannot dedicate, we cannot
consecrate, we cannot hallow this ground.
The brave men,living and dead, who struggled here, have (ct
consecrated it far above our poor power to add or detra
The world will little note nor long remember what we say
here,
But it can never forget what they did here.

It is for us, the living, rather, to be dedicated here to
the unfinished work which they who fought here have
thus far so nobly advanced.
It is rather for us to be here dedicated to the great task
remaining before us;
That from these honored dead we take increased devotion to
that cause for which they gave the last full measure
of devotion.
That we here highly resolve that these dead shall not have
died in vain;
That this nation,under God, shall have a new birth of freedom
And that government of the people,by the people, and for the
people,
Shall not perish from the earth.

(1000 Q Poms vol I p 219)

O CAPTAIN! MY CAPTAIN!

O Captain! my Captain! our fearful trip is done;
The ship has weathered every rack,the prize we sought is won
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and darin

But O heart!heart!heart!
O the bleeding drops of red,
Where on the deck my Captain lies,
Fallen cold and dead.

O Captain!My Captain!rise up and hear the bells;
Rise up - for you the flag is flung - for you the bugle
trills;
For you the bouquets and ribbon'd wreaths - for you the
shores a-crowding;
For you they call, the swaying mass, their eager faces
turning:

Here Captain!dear father!
This arm beneath your head;
It is some dream that on the deck
You've fallen cold and dead.

My Captain does not answer, his lips are pale and still;
My father does not feel my arm,he has no pulse or will;
The ship is anchored safe and sound, its voyage closed and
done;
From fearful trip the victor ship comes in with object won:

Exult, O shores, and ring, O bells!
But I, with mournful tread,
Walk the deck my Captain lies,
Fallen cold and dead.

(1000 Q P p 220)

May 1949

MEMORIAL DAY WYALUSING CEMETERY

May 30 1949

Friends, neighbors, citizens. We are assembled here today that we may pay homage to the men who in years gone by have served in the forces of the United States, to preserve for all of us the freedom which we cherish so much, and which we all enjoy ever since our Country was founded 173 years ago. I see in our midst some of the men who were in service in Europe, China, Japan, and the Islands of the Pacific. Some of you have been maimed, many of you have suffered injuries for us. We can never repay you; we can only continue to cherish the liberty for which you suffered. Others of our honored men are not here in person - they lie beneath our soil here, or in lonely graves in far-away places. They gave everything they possessed - occupation, homes, ties of friendship - yes, life itself that we, the people of the United States might continue living in a Land of the Free, and in the homes of the brave.

In honor, in love, we salute you all on this Memorial Day 1949. It is said on the greatest authority that:"Greater love hath no man than this, that a man lay down his life for his friends." (Jn 15:13)

There are two ways in which we can bring tribute at this time: First is this memorial assembly with words of praise and symbols of appreciation. But there also is a more difficult way - the way of action to follow. Action for the preservation of freedom in the days immediately ahead of us. If today we stop with words and symbols of appreciation, our tribute will not bear much weight, for mere words are easy, and songs will float away on the air. But if we rouse ourselves to action, giving much thought and careful attention to the further preservation of true liberty we will be giving a more lasting and adequate tribute for the sacrifice which has been made for us.

The freedom for which we wish to dedicate ourselves is far reaching and intricate: it includes honesty and unselfishness on the part of every citizen; it includes better and better schools for our young people; it includes on the part of business men honesty, enterprize and fair-dealing; for the farmers of our communities it means careful planning for productivity and preservation of the soil;

and for all of us it means a care not only for ourselves, but also for every one with whom we must be willing to share the blessings of a free state.

When I was a small boy, I used to look with longing at the hills west of our valley, and wonder what was beyond; whether in a day's travel one could ever reach the shore of the Susquehanna River; how far away was the Pacific Ocean. I was born into liberty, and I was born into toil. We children were given food, clothing, and a place to sleep. But that was not all - we were at the same time given our tasks, and some rules of behavior. We could come to the dinner table, but not just at any hour, or with unwashen hands or face. Liberty to eat, but with the requirement of getting there on time. We had our rooms and beds, but even these comforts were not without regulations. When father called we had to get up and dress for school. But even at school there was regulation of study and play. We were free within limits; and so it is today we are all free within limits. And it is absolutely necessary to repect both the freedom and the regulations in our life today.

> "The world will little note nor long remember what what we say here, but it can never forget what they did here."

And so it matters not so much what we say here today. But it does matter very greatly what we decide in our hearts to do, and live, as we leave this place where we are commemorating the men who gave their lives that we may be able to cherish freedom not for ourselves alone, but for all who live under the Stars and Stripes in the Country of the United States.

MEMORIAL DAY AT WYALUSING May 30 1950

Friends, Fellocitizens. It is fitting that once a year we meet in public assembly to honor the dead who have given their lives for us. These we salute with memories that bring tears to our eyes, and dedication to our souls.

In 1946, one year after our rescue at Los Banos, I was at Atlantic City in the England General Hospital, when a call came for me to see a man on the sixth floor. I went up and found a young man, a paratrouper, who was in the rescue party who saved us. He wanted to see a person he had helped to save. But he was blind. He had been shot thru the head by a Japanese bullet and was totally blind.He gave his sight in line of duty. He was glad to meet a person he had helped to save. I was overcome - to think he had made the sacrifice to save me. Greater love hath no man than this, that a man lay down his life for his friends.

What can we do to maintain the freedom for which these noble ones gave their all ?

I think of three fronteers that must be held for freedom, and to make America worthy of the freedom for which these gave their lives. The first is the military fronteer. This means Europe, where valiant efforts are being made. And it means the Pacific fronteer - Indo-China, The Philippines, Korea, and Japan. These are the military out-posts where the tide of aggression is being held back. But military fronteers alone can never restrain the hoard of merciless aggressors who seek to destroy our land.

The second fronteer is the home, where our country must be kept worthy of freedom. There is a lawless spirit abroad in our land today: a spirit of ruthless thinking: "get all you can, and keep all you get" Gambling which is refined stealing; hold-ups, licensed thieving; men selling their souls for gain. What shall it profit a man if he gain the whole world and lose his own soul? Fulton Ousler, the author of the Greatest Story Ever Told says: "OUR GREATEST DANGER TODAY IS NOT FROM THE RUSSIANS BUT FROM OURSELVES, from the growing disregard of principles and the reliance on expediency." (Read Digest June 1950 p 11) You can help keep the level of public morals high: by every drop in the bucket of your own personal integrity. How many of us here today are above reproach? Every time you go down, the level goes down. Every time you act honorably the level goes up. This land is composed of people: individuals, you and me, The level of public honor depends upon the level of your life and mine. Let us remember that on Memorial Day.

In the fronteer of the home, you cant expect young people to rise above our level. Our homes are immature and imperfect. No success can be expected from shouting to your children to be orderly when the home is a mess. It is useless trying to dictate to your children to be honest when they see you pouring water into the milk. Why scold the children for being selfish when they see us doing mean things and taking advantage of others ? What we do speaks so loud that no one can hear what we say. There are homes right here in Bradford County where there is drinking and quarrelling. Rectify the home and you will raise the level of the land. Honesty, cleanliness, and respect for older people must originate in the home. It is for you and me to watch the fronteer of the home.

Then, there is the fronteer of the heart. "As a man thinketh in his heart,so is he." What you think in your heart makes more difference than all the Witch-hunting of all our senators. When you are resentful and unforgiving, you add to the hatred of the nation; when you are undescriminating, and call all the people on the other side of town names, you are doing an injury to yourself and to the town. When you say "ALL FOREIGNERS ARE LOUSY" you betray the best that is in you. Let us see the good in all the people we meet, and let us show them some of the best that is in us.

There is really only one way to keep the citadel of the heart: that is to obey the words of Proverbs: "My son give me thy heart." Give your heart to the Lord, and he will help you to keep it; for "Out of the heart are the issues of life." If you keep these fronteers, you will be establishing a bulwark against all the enemies of freedom, and you will, in the spirit of these dead, be helping to keep America pure, and worthy of the freedom with which we have been made free.

NEW YORK

Truman Urges Peace Prayers Memorial Day

WASHINGTON, May 23 (AP). —President Truman asked the American people today to observe Memorial Day "as a day of prayer for permanent peace."

In a proclamation, he designated the hour beginning at 11 a. m. (Eastern Daylight Saving Time), Tuesday, May 30, "as a period in which all our people may unite in prayer, each in accordance with his own religious faith, for Divine aid in bringing enduring peace to a troubled world."

The President acted under a Congressional resolution which called for Memorial Day to be observed both by tributes to the heroic dead and by nation-wide prayer for peace.

The President of the United States in his proclamation has asked the American people to observe Memorial Day "as a day of prayer for permanent peace." He designated this hour "as a period in which all our people may unite in prayer, each in accordance with his own religious faith, for Divine aid in bringing enduring peace to a troubled world."

LET US PRAY

O GOD, Creator of our world, and Father of all men's souls, we stand before thee in humility today at this Memorial service. Thou knowest we have not done our best to promote and maintain the freedon with which Thou hast made us free. We know that "NO MAN IS FREE WHO IS NOT MASTER OF HIMSELF." Be THOU our Master and our Friend. Blot out our transgressions; cleanse THOU our hearts and we shall be clean. Create in us clean hearts, O GOD, and renew a right spirit within us. Make us more worthy of thy protection for which we earnestly pray. *

We beseech THEE to melt the hearts of men of all nations, that we may live in peace in this world, which is Thy world. And to Thee, Father, son, and holy Spirit shall be all the praise, world without end. AMEN

* Bless this beautiful Land of ours. Make each one of us a loyal citizen, a true parent in the home, a person of true integrity of heart. And extend freedom over our land and continue Thye protection that in the days to come we shall have reason to rejoice and be glad. Bless and guide the President of these United States and all who govern our land.